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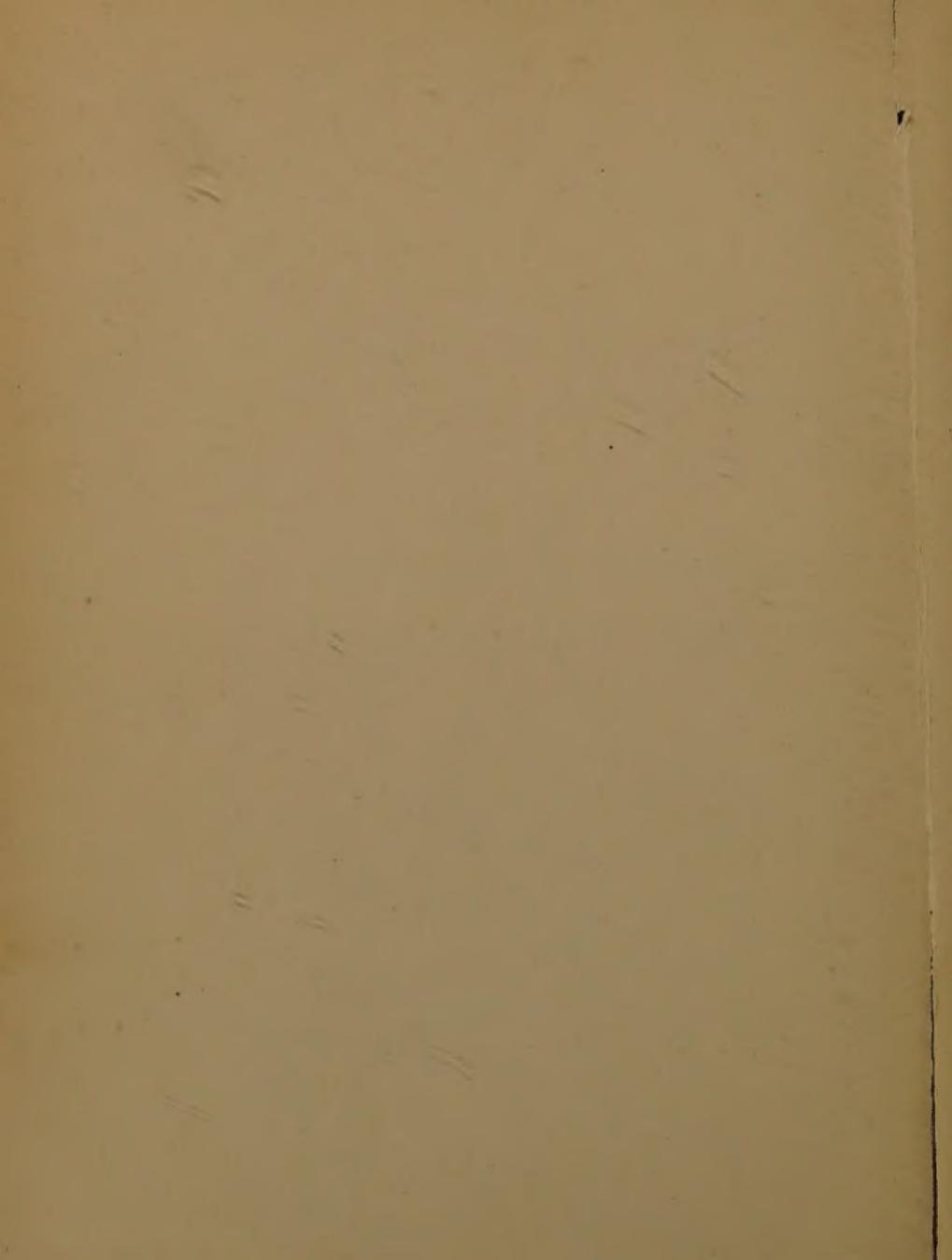
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Saint Bernard
On Loving God

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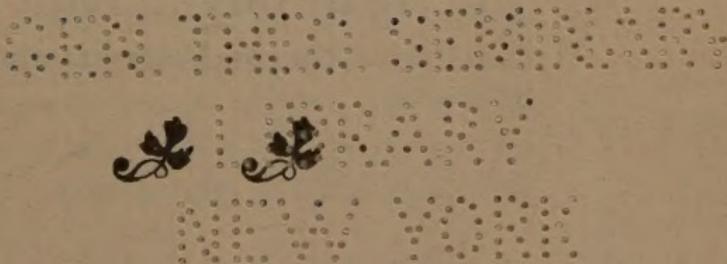
CALDEY BOOKS. No. 1

Saint Bernard On Loving God

Translated by

William Harman van Allen, S.T.D.

Rector of the Church of the Advent
Boston, America



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AD MEMORIAM BEATAM
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QUAE VIVA ET FUIT MORTUA
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FRANCILLI
MON WEM

General Preface to the Caldey Books

THE books issued in this Series will not, necessarily, have any consecutive relation to each other, but will consist of such books as we deem likely to be of service, not only to the friends of Caldey but to Catholics generally, in helping them in their lives and habits of devotion. Some will be original, others translations from works hard to be obtained, or republications of books of value now out of print. I pray that our Lord will bless this work to the good of souls and the glory of His Holy Name.

DOM AELRED CARLYLE, O.S.B.,
Abbot of Caldey.

CALDEY ABBEY, TENBY,
S. WALES.

Translator's Preface

THEY tell a story of a Roman ecclesiastic, exulting over an English Priest in the possession of the bones of SS. Peter and Paul, preserved under the dome of S. Peter's. To whom the English Priest: "Ah, every mission-Chapel of our Communion has Relics of those blessed Apostles infinitely more precious." "What can those be?" "Their Epistles, M. l'Abbé." One recalls the tale as one searches vainly through the regions most frequented by the great Saint of Clairvaux, for some tangible mark of his illustrious presence. All is gone: at Fontaines-lès-Dijon, his birthplace, nothing remains of the

castle wherein he first saw light; and an ugly and unfinished modern Basilica, erected in his honour, quite casts into the shade the ancient parish Church, some part of whose foundations may have stood in his day. So, the fury of the French Revolution wrought havoc in the Holy places glorified by his abiding, his voice, his splendid example; and the devout client of the Mellifluous Doctor mourns—until he remembers that no insensate object could be so venerable, so saturated with the very spirit of the saint, as are the writings he left behind to be his perpetual memorial.

Among them all, none is more characteristic of S. Bernard than this little tractate *De Diligendo Deo*, written by the great Religious for the edification of a secular Cleric, and now Englished

by a parish Priest at the desire of a Religious, to be the first in the series of "Caldey Books." In an age like our own, absorbed in external matters, making "strenuous" its chief word of praise, and adoring "the strong men who do things," it is wholesome to turn back, under guidance like his, and consider the interior life, without which all the outside is but a painted show, deluding for a moment the eye, but actually unreal and dead. Indeed, in chapter vii. 18, 19, it is as if our Saint had foreseen the very temptations, the very perils which never so much as now lie in wait for men in the world: the lust for novelty, the desire for a little more than one has, the quenchless thirst for vanities that perish in the using, with only *amari aliquid* at the end. The essay needs no comment; yet I

cannot forbear pointing out (in answer to the popular delusion that the "Reformation" discovered the Bible) the extraordinary number of Scriptural quotations and allusions here found. It is as if S. Bernard had so saturated himself with the Court language of Heaven that he could scarcely express himself in any other; and one wishes that modern preachers were so thoroughly Biblical as this *Last of the Fathers*, the Abbot of Clairvaux.

The text used is chiefly that of the *Patrologia*, though in a few cases I have followed other readings. I have not hesitated to paraphrase rather than translate literally, where it has seemed clearer to do so. I gratefully acknowledge the help of a Sister of S. Margaret, Boston, who has verified the marginal references. And I ask all

who are helped by this little book to say an "Our Father" for its translator.

WILLIAM HARMAN VAN ALLEN.

KAMPVEERSCHE TOREN,
VEERE, WALCHEREN, NEDERLAND.

Feast of S. Bartholomew,
1909.

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Dedication

TO the illustrious Lord Haimeric,
Cardinal Deacon of the Roman
Church, and Chancellor: Bernard,
called Abbot of Clairvaux, wisheth
long life in the Lord and death in
the Lord.

Hitherto you have been wont to seek prayers from me, not the solving of problems; although I count myself sufficient for neither. My profession shows that, if not my conversation; and to speak truth, I lack the diligence and the ability that are most essential. Yet I am glad that you turn again for spiritual counsel, instead of busying yourself about carnal matters: I only wish you had gone to some one better equipped than I am. Still, learned

and simple give the same excuse, and one can hardly tell whether it comes from modesty or from ignorance, unless obedience to the task assigned shall reveal. So, take from my poverty what I can give you, lest I should seem to play the philosopher, by reason of my silence. Only, I do not promise to answer other questions you may raise. This one, as to Loving God, I will deal with as He shall teach me; for it is sweetest, it can be handled most safely, and it will be most profitable. Keep the others for wiser men.

Saint Bernard on Loving God



CHAPTER I

Why we should Love God, and the Measure of that Love

1. You want me to tell you why God is to be loved, and how much. I answer, the reason for loving God is God Himself; and the measure of love due to Him is immeasurable love. Is this plain? Doubtless, to a thoughtful man; but I am debtor to the unwise Rom. i. 14. also. A word to the wise is sufficient; but I must consider simple folk too. Therefore I set myself joyfully to explain more in detail what is meant above.

We are to love God for Himself, because of a twofold reason: nothing is more reasonable, nothing more profitable. When one asks, "Why should I love God?" he may mean, "What is lovely in God?" or "What shall I gain by loving God?" In either case, the same sufficient cause of love exists, namely, God Himself.

And first, of His title to our love. Could any title be greater than this, that He gave Himself for us unworthy wretches? And being God, what better gift could He offer than Himself? Hence, if one seeks for God's claim upon our love here is

S. John iii.
16.

1 S. John iv.
19.

the chiefest: "Because He first loved us."

Ought He not to be loved in return, when we think Who loved, whom He loved, and how much He loved? For Who is He that loved? The same of Whom every spirit testifies: "Thou art my God: my goods

Ps. xvi. 2.

are nothing unto Thee." And is not His love that wonderful charity which "seeketh not her own"? But for ^{1 Cor. xiii. 5.} whom was such unutterable love made manifest? The Apostle tells us: "When we were enemies, we were ^{Rom. v. 10.} reconciled to God by the death of His Son." So it was God Who loved us, loved us freely, and loved us while yet we were enemies. And how great was this love of His? S. John answers: "God so loved the world, that <sup>S. John iii.
16.</sup> He gave His Only-Begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." S. Paul adds, "He spared not His ^{Rom. viii. 32.} own Son, but delivered Him up for us all"; and the Son says of Himself, "Greater love hath no man than <sup>S. John xv.
13.</sup> this, that a man lay down his life for his friends."

This is the claim which God the Holy, the Supreme, the Omnipotent, has upon men, defiled and base and

weak. Some one may urge that this is true of mankind, but not of angels.

Heb. ii. 16. True, since for angels it was not needful. He, Who succoured men in their time of need, preserved angels from such need; and even as His love for sinful men wrought wondrously in them so that they should not remain sinful, so that same love which in equal measure He poured out upon angels kept them altogether free from sin.

CHAPTER II

How much God deserves Love from Man
in recognition of His Gifts both Ma-
terial and Spiritual; and how these
Gifts should be cherished without
neglect of the Giver

2. Those who admit the truth of what I have said, know, I am sure, why we are bound to love God. But if unbelievers will not grant it, their ingratitude is at once confounded by His innumerable benefits, lavished on our race, and plainly discerned by the senses. Who is it that gives food to Ps. cxxxvi.
^{25.} all flesh, light to every eye, air to all that breathe? It would be foolish to begin a catalogue, since I have just called them innumerable: but I name, as notable instances, food, sunlight, and air; not because they are God's

best gifts, but because they are essential to bodily life. Man must seek in his own higher nature for the highest gifts; and these are dignity, wisdom, and virtue. By dignity I mean free-will, whereby he not only excels all other earthly creatures, but has dominion over them. Wisdom is the power whereby he recognizes this dignity, and perceives also that it is no acquirement of his own. And virtue impels man to seek eagerly for Him Who is Man's Source, and to lay fast hold on Him when He has been found.

3. Now, these three best gifts have each a twofold character. Dignity appears not only as the prerogative of human nature, but also as the cause of that fear and dread of man which is upon every beast of the earth. Wisdom perceives this distinction, but owns that though *in* us, it is, like all good qualities, not *of* us. And lastly,

Gen. ix. 2.

virtue moves us to search eagerly for an Author, and, when we have found Him, teaches us to cling to Him yet more eagerly. Consider too that dignity without wisdom is nothing worth ; and wisdom is harmful without virtue, as this argument following shows : There is no glory in having a gift without knowing it. But to know only that you have it, without knowing that it is not of yourself that you have it, means self-glorying, but no true glory in God. And so the Apostle says to men in such case, “ What hast thou that thou didst not receive ? Now, if thou didst receive it, why dost thou glory as if thou hadst not received it ? ” He asks, “ Why dost 1 Cor. iv. 7. thou glory ? ” but goes on, “ as if thou hadst not received it,” showing that the guilt is not in glorying over a possession, but in glorying as though it had not been received. And rightly such glorying is called vainglory, since

it has not the solid foundation of truth. The Apostle shows how to discern the true glory from the false, when he says, “ He that glorieth, let him glory in the Lord,” that is, in the Truth, since our Lord is Truth.

^{1 Cor. i. 31.}
^{S. John xiv.}
6.

Cant. i. 8.

Ps. xlix. 12.

4. We must know, then, what we are, and that it is not of ourselves that we are what we are. Unless we know this thoroughly, either we shall not glory at all, or our glorying will be vain. Finally, it is written: “ If thou know not, go thy way forth by the footsteps of the flock.” And this is right. For man, being in honour, if he know not his own honour, may fitly be compared, because of such ignorance, to the beasts that perish. Not knowing himself as the creature that is distinguished from the irrational brutes by the possession of reason, he commences to be confounded with them; because, ignorant of his own true glory, which is within, he is led

captive by his curiosity, and concerns himself with external sensual things. So he is made to resemble the lower orders by not knowing that he has been more highly endowed than they.

We must be on our guard against this ignorance. We must not rank ourselves too low; and with still greater care we must see that we do not think of ourselves more highly than we ought to think, as happens when we foolishly impute to ourselves Rom. xii. 3. whatever good may be in us. But, far more than either of these kinds of ignorance, we must hate and shun that presumption which would lead us to glory in goods not our own, knowing that they are not of ourselves but of God, and yet not fearing to rob God of the honour due unto Him. For mere ignorance, as in the first instance, does not glory at all; and mere wisdom, as in the second, while it was a kind of glory, yet does not glory in

^{2 Cor. x. 17.} the Lord. In the third evil case, however, man sins not in ignorance, but deliberately, usurping the glory which belongs to God. And this arrogance is a more grievous and deadly fault than the ignorance of the second, since ^{S. Jas. iii. 15.} it contemns God, while the other knows Him not. Ignorance is brutal, arrogance is devilish. Pride only, the chief of all iniquities, can make us treat gifts as if they were rightful attributes of our nature, and, while receiving benefits, rob our Benefactor of His due glory.

5. Wherefore, to dignity and wisdom we must add virtue, the proper fruit of them both. Virtue seeks and finds Him Who is the Author and Giver of all good, and Who must in all things be glorified; otherwise, one ^{S. Luke xii. 47.} who knows what is right, yet fails to perform it, will be beaten with many stripes. Why? you may ask. Because he has failed to put his knowledge to

good effect, but rather has “imagined Ps. xxxvi. 4.
mischief upon his bed”; like a wicked
servant, he has turned aside to seize
the glory which, his own knowledge
assured him, belonged only to his good
Lord and Master. It is plain, there-
fore, that dignity without wisdom is
useless, and that wisdom without vir-
tue is accursed. But when one pos-
sesses virtue, then wisdom and dig-
nity are not dangerous but blessed.
Such a man calls on God and lauds
Him, confessing from a full heart,
“Not unto us, O Lord, not unto us, Ps. cxv. 1.
but unto Thy Name give the praise.”
Which is to say, “O Lord, we claim
no knowledge, no distinction for our-
selves; all is Thine, since from Thee
all things do come!”

6. But we have digressed too far in
the wish to prove that even those who
know not Christ are sufficiently ad-
monished by the natural law, and by Rom. ii. 14
their own endowments of soul and ^{15.}

body, to love God for God's own sake. To sum up: what infidel does not know that he has received light, air, food—all things necessary for his own body's life—from Him alone Who

*Ps. cxxxvi.
25.*

giveth food to all flesh, Who maketh His sun to rise on the evil and on the

S. Matt. v. 45. good, and sendeth rain on the just and on the unjust? Who is so impious as to attribute the peculiar eminence of humanity to any other except to Him

Gen. i. 26.

Who saith, in Genesis, "Let Us make man in Our image, after Our likeness"? Who else could be the Bestower of Wisdom, but He That

Ps. xciv. 10.

teacheth man knowledge? Who else could bestow virtue except the Lord of virtue? Therefore even the infidel, who knows not Christ but does at least know himself, is bound to love God for God's own sake. He is unpardonable if he does not love the Lord his God with all his heart, and with all his soul, and with all his

*S. Matt. xxii.
37.*

mind; for his own innate justice and common sense cry out from within that he is bound wholly to love God, from Whom he has received all things. But it is hard, nay, rather, impossible, for a man, by his own strength or in the power of free-will, to render all things to God from Whom they came, without rather turning them aside, each to his own account, even as it is written, "For Phil. ii. 21. all seek their own"; and again, "The Gen. viii. 21 imagination of man's heart is evil from his youth."

CHAPTER III

What Greater Incentives Christians have, more than Heathen, to Love God

7. The faithful know how much need they have of Jesus and Him crucified; but though they wonder and rejoice at the ineffable love made manifest in Him, they are not daunted at having no more than their own poor selves to give in return for such great and condescending charity. They love all the more, because they know themselves to be loved so exceedingly; but

1 Cor. ii. 2. S. Luke vii.
47. Cant. ii. 5.

to whom little is given, the same loveth little. Neither Jew nor Pagan feels the pangs of love as does the Church, which saith, "Stay me with flagons, comfort me with apples; for I am sick of love." She beholds

King Solomon, with the crown where-
with his mother crowned him in the
day of his espousals ; she sees the Sole- Cant. iii. 11.
Begotten of the Father, bearing the
heavy burthen of His Cross ; she sees S. John i. 14.
the Lord of all power and might
bruised and spat upon, the Author of
life and glory transfixed with nails,
smitten by the lance, overwhelmed
with mockery, and at last laying down
His precious life for His friends. S. John xv.
13.

Contemplating this, the sword of love
pierces through her own soul also, and S. Luke ii.
35.
she cries aloud, "Stay me with flagons, Cant. ii. 5.
comfort me with apples ; for I am sick
of love." The fruits which the Spouse
gathers from the Tree of Life, in the Gen. ii. 9.
midst of the garden of her Beloved,
are pomegranates, borrowing their taste Cant. iv. 13.
from the Bread of Heaven, and their Ps. cv. 40.
colour from the Blood of Christ. She
sees death dying, and its author over- Ps. lxviii. 18.
thrown : she beholds captivity led cap- Eph. iv. 8.
tive from hell to earth, from earth to

- Phil. ii. 10. heaven, so "that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth." The earth, under
- Gen. iii. 18. the ancient curse, brought forth thorns and thistles; but now the Church beholds it laughing with flowers and restored by the grace of a new benediction.
- Ps. xxviii. 7. Mindful of the verse, "My heart danceth for joy, and in my song will I praise
- Cant. vii. 13. Him," she refreshes herself with the fruits of His Passion, which she gathers from the Tree of the Cross, and with the flowers of His Resurrection, whose fragrance invites the frequent visits of her Spouse.
8. Then it is that He exclaims,
- Cant. i. 16. "Behold, thou art fair, My beloved, yea, pleasant: also, our bed is green." She shows her desire for His coming, and whence she hopes to obtain it; not because of her own merits, but
- Gen. xxvii. 27. because of the flowers of that field which God hath blessed. Christ, Who

willed to be conceived and brought up in Nazareth, that is, the Town of Branches, delights in such blossoms. Pleased by such heavenly fragrance, the Bridegroom rejoices to revisit the heart's chamber, when He finds it adorned with fruits and decked with flowers — that is, meditating on the mystery of His Passion, or on the glory of His Resurrection.

The tokens of the Passion we recognize as the fruitage of the ages past, appearing in the fullness of time during the reign of sin and death. But it is in the glory of the Resurrection, in the new springtime of regenerating grace, that the fresh flowers of the later age come forth, whose fruit shall be given without measure at the general Resurrection, when time shall be no more. And so it is written, “The winter is past, the rain is over and gone, the flowers appear on the earth”; signifying that

Gal. iv. 4.
Rev. x. 6.
Cant. ii. 11,
^{12.}

summer has come back with Him
Who dissolves icy death into the
^{Rev. xxi. 5.} spring of a new life and says, "Behold, I make all things new." His Body, sown in the grave, has blos-
^{1 Cor. xv. 42.} somed in the Resurrection; and in like manner our valleys and fields, which were barren or frozen, as if dead, glow with reviving life and warmth.

9. The Father of Christ, Who makes all things new, is well pleased with the freshness of those flowers and fruits, and the beauty of the field which breathes forth such heavenly fragrance; and He says in benediction, "See, the smell of My Son is as the smell of a field which the Lord hath blessed." Blessed to over-
^{Gen. xxvii. 27.}
^{S. John i. 16.} flowing, indeed, since of His fullness have all we received. But the Bride may come when she pleases and gather flowers and fruits, therewith to adorn the inmost recesses of her con-

science; that the Bridegroom, when He cometh, may find the chamber of her heart redolent with perfume.

So it behoves us, if we would have Christ for a frequent Guest, to fill our hearts with faithful meditations on the mercy He showed in dying for us, and on His mighty power in rising again from the dead. To this David testified, when he sang, "God spake once, and ^{Ps. lxii. 11,}
_{12.} twice I have also heard the same; that power belongeth unto God; and that Thou, Lord, art merciful." And surely there is proof enough and to spare in that Christ died for our sins ^{Rom. iv. 25.} and rose again for our justification, and ascended into heaven that He ^{S. John xv.}
_{26.} might protect us from on high, and sent the Holy Spirit for our comfort. Hereafter He will come again for the consummation of our bliss. In His death He displayed His mercy, in His Resurrection His power; both combine in the others to manifest His glory.

Cant. ii. 6.

S. John vi.
63.

Eccl. xxiv. 20.

Ps. cxlv. 7.

10. The Bride desires to be stayed with flagons, and comforted with apples, because she knows how easily the warmth of love can languish and grow cold; but such helps are only until she has entered into the bride-chamber. There she will receive His long-desired caresses, even as she sighs, "His left hand is under my head, and His right hand doth embrace me." Then she will perceive how far the embrace of the right hand excels all sweetness, and that the left hand with which He at first caressed her cannot be compared to it. She will understand what she hath heard: "It is the spirit that quickeneth; the flesh profiteth nothing." She will prove what she hath read: "My memorial is sweeter than honey, and mine inheritance than the honeycomb." What is written elsewhere, "The memorial of Thine abundant kindness shall be showed," refers

doubtless to those of whom the Psalmist had said just before : " One generation Ps. cxlv. 4. shall praise Thy works unto another, and declare Thy power." Among us, on the earth, there is His memory ; but in the Kingdom of Heaven His very Presence. That Presence is the joy of those who have already attained to beatitude : the memory is the comfort Rev. xxi. 3. of us who are still wayfarers, journeying towards the Fatherland.

CHAPTER IV

Of those who find Comfort in the Recollection of God, or are fittest for His Love

S. Luke vi.
24.

11. But it will be well to note what class of people takes comfort in the thought of God. Surely not that perverse and crooked generation to whom it was said, "Woe unto you that are rich; for ye have received your consolation." Rather, those who can say Ps. lxxvii. 2. with truth, "My soul refused comfort." For it is meet that those who are not satisfied by the present should be sustained by the thought of the future, and that the contemplation of eternal happiness should solace those who scorn to drink from the river of transitory joys. That is the generation of them that seek the Lord, even of

them that seek, not their own, but the Face of the God of Jacob. To them that long for the Presence of ^{Ps. xlii. 2.} the living God, the thought of Him is sweetness itself: but there is no satiety, rather an ever-increasing appetite, even as the Scripture bears witness, "They ^{Ecclus. xxiv. 21.} that eat me shall yet be hungry"; and as if the one an-hungered spake, "When I awake up after Thy like-^{Ps. xvi. 16.} ness, I shall be satisfied with it." Yea, blessed even now are they which do ^{S. Matt. v. 6.} hunger and thirst after righteousness, for they, and they only, shall be filled. Woe to you, wicked and perverse generation; woe to you, foolish and abandoned people, who hate Christ's memory, and dread His Second Advent! Well may you fear, who will not now seek deliverance from the snare of the hunter; because ^{Ps. xci. 3.} "they that will be rich fall into ^{1 Tim. vi. 9.} temptation and a snare, and into many foolish and hurtful lusts." In

that day ye shall not escape the dreadful sentence of condemnation,

S. Matt. xxv. 41. "Depart from Me, ye cursed, into everlasting fire."

O dreadful sentence indeed, O hard saying! How much harder to bear than that other saying which we repeat daily in church, in memory of the Passion:

S. John vi. 54. "Whoso eateth My Flesh, and drinketh My Blood, hath eternal life!" That signifies, whoso honours My death, and after My example mortifies his

Col. iii. 5. members which are upon the earth, shall have eternal life; even as the

2 Tim. ii. 12. Apostle says, "If we suffer, we shall also reign with Him." And yet many, even to-day, recoil from these words and go away, saying by their action

S. John vi. 60. if not with their lips, "This is a hard

Ps. lxxviii. 8. saying; who can hear it?" "A generation that set not their heart aright, and whose spirit cleaveth not steadfastly unto God," but chooseth rather to trust in uncertain riches, it is dis-

1 Tim. vi. 17.

turbed at the very name of the Cross, and counts the memory of the Passion intolerable. How can such sustain the burthen of that fearful sentence, "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels"? "On whomsoever that stone shall fall, it will grind him to powder"; but "the generation of the faithful shall be blessed," since, like the Apostle, they labour that, whether present or absent, they may be accepted of the Lord. At the last day they too shall hear the Judge pronounce their award, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."

In that day, those who set not their hearts aright will feel, too late, how easy is Christ's yoke, to which they would not bend their necks, and how light His burthen, in comparison with the pains they must then

S. Matt. xxv.
41.

S. Luke xx.
18.

S. Matt. xxv.
34.

S. Matt. xi.
30.

S. Matt. vi.
19, 24. endure. O wretched slaves of Mammon, you cannot glory in the Cross of our Lord Jesus Christ while you

Gal. vi. 14. trust in treasures laid up on earth:

Ps. xxxiv. 8. you cannot taste and see how gracious the Lord is, while you are hungering for gold. If you have not

Rom. iv. 5. rejoiced at the thought of His coming, that day will be indeed a day of wrath to you.

12. But the believing soul longs
Ps. lxiii. 1. and faints for God; she rests sweetly in the contemplation of Him. She glories in the reproach of the Cross, until the glory of His face shall be revealed. Like the Bride, the dove
Ps. lxviii. 13. of Christ, that is covered with silver wings, white with innocence and purity, she reposes in the thought of Thine abundant kindness, Lord Jesu; and above all she longs for that day when, in the joyful splendour of Thy saints, gleaming with the radiance of the Beatific Vision, her feathers shall be

like gold, resplendent with the joy of Thy countenance.

Rightly, then, may she exult, “ His left hand is under my head, and His right hand doth embrace me.” The left hand signifies the memory of that matchless love, which moved Him to lay down His life for His friends; and the right hand is the Beatific Vision which He hath promised to His own, and the delight they have in His Presence. The Psalmist sings rapturously, “ At Thy right hand there is pleasure for evermore”: so we are warranted in explaining the right hand as that divine and deifying joy of His Presence.

13. Rightly too is that wondrous and ever-memorable love symbolized as His left hand, upon which the Bride rests her head until iniquity be done away: for He sustains the purpose of her mind, lest it should be turned aside to earthly, carnal desires. For

S. John xv.
13.

Ps. xvi. 12.

Wis. ix. 15. the flesh wars against the spirit: "The corruptible body presseth down the soul, and the earthly tabernacle weigheth down the mind that museth upon many things." What could result from the contemplation of compassion so marvellous and so undeserved, favour so free and so well attested, kindness so unexpected, clemency so unconquerable, grace so amazing—except that the soul should withdraw from all sinful affections, reject all that is inconsistent with God's love, and yield herself wholly to heavenly things? No wonder is it that the

Cant. i. 3, 4 Bride, moved by the perfume of these unctions, runs swiftly, all on fire with love, yet reckons herself as loving all too little, in return for the Bridegroom's wondrous love. And rightly, since it is no great matter that a little dust should be all consumed with love of that Majesty which loved her first and which revealed itself as wholly

bent on saving her. For "God so ^{S. John. iii.}_{16.} loved the world that He gave His Only-Begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." This sets forth the Father's love. But "He ^{Isa. liii. 12.} hath poured out His soul unto death," was written of the Son. And of the Holy Spirit it is said, "The Com- ^{S. John xiv.}_{26.} forter, Which is the Holy Ghost, Whom the Father will send in My Name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." It is plain, therefore, that God loves us, and loves us with all His Heart; for the Holy Trinity altogether loves us, if we may venture so to speak of the infinite and incomprehensible Godhead Who is essentially One.

CHAPTER V

Of the Christian's Debt of Love, how great it is

14. From the contemplation of what has been said, we see plainly that God is to be loved, and that He has a just claim upon our love. But the infidel does not acknowledge the Son of God, and so he can know neither the Father nor the Holy Spirit ; for he that honoureth not the Son, honoureth not the Father Which hath sent Him, nor the Spirit Whom He hath sent. He knows less of God than we ; no wonder that he loves God less. This much he understands, at least—that he owes all he is to his Creator. But how will it be with me ? For I know that my God is not merely the bounteous Bestower of my life, the generous Provider for all

S. John. v.
23.

my needs, the pitiful Consoler of all my sorrows, the wise Guide of my course : but that He is far more than all that. He saves me with an abundant deliverance : He is my Eternal Preserver, the Portion of mine Inheritance, my Glory. ^{Ps. xvi. 5.} Even so it is written, "With Him is ^{Ps. cxxxvii. 7.} plenteous redemption"; and again, "He ^{Heb. ix. 12.} entered in once into the Holy Place, having obtained eternal redemption for us." Of His salvation it is written, "He forsaketh not His that be godly ; ^{Ps. xxxvii. 28.} but they are preserved for ever"; and of His bounty, "Good measure, pressed ^{S. Luke vi. 38.} down and shaken together, and running over, shall men give into your bosom"; and in another place, "Eye hath not ^{1 Cor. ii. 9.} seen, nor ear heard, neither have entered into the heart of man, those things which God hath prepared for them that love Him." He will glorify us, even as the Apostle beareth witness, saying, "We look for the Saviour, the Lord ^{Phil. iii. 20,} Jesus Christ, Who shall change our vile ^{21.}

body, that it may be fashioned like unto His own glorious Body"; and again,
Rom. viii.
18. "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be ^{2 Cor. iv. 17,} revealed in us"; and once more, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen."

Ps. cxvi. 11. 15. What reward shall I give unto the Lord for all these benefits that He hath done unto me? Reason and natural justice alike move me to give up myself wholly to loving Him to Whom I owe all that I have and am. But Faith shows me that I should love Him far more than I love myself, as I come to realize that He hath given me not my own life only, but even Himself. Yet, before the time of full Revelation had come, before the Word

was made Flesh, died on the Cross, S. John i. 14.
came forth from the grave, and returned
to His Father ; before God had shown
us how much He loved us by all this
plenitude of grace, the commandment
had been uttered, " Thou shalt love the Deut. vi. 5
Lord thy God with all thine heart, and
with all thy soul, and with all thy
might," that is, with all thy being, all
thy knowledge, all thy powers. And
it was not unjust for God to claim this
from His own work and gifts. Why
should not the creature love his Creator,
Who gave him the power to love ?
Why should he not love Him with all
his being, since it is by His gift alone
that he can do anything that is good ?
It was God's creative grace that out of
nothingness raised us to the dignity of
manhood ; and from this appears our
duty to love Him, and the justice of
His claim to that love. But how in-
finitely is the benefit increased when
we bethink ourselves of His fulfilment

Ps. xxxvi. 7. of the promise, “Thou, Lord, shalt save both man and beast : how excellent is Thy mercy, O Lord !” For we, who

Ps. cvi. 20. “turned our glory into the similitude of a calf that eateth hay,” by our evil deeds debased ourselves so that we might be

Ps. xlix. 12. compared unto the beasts that perish. I owe all that I am to Him Who made me : but how can I pay my debt to Him Who redeemed me, and in such wondrous wise ? Creation was not so vast a work as redemption ; for it is written of man and of all things that were made,

Ps. cxlviii. 5. “He spake the word, and they were made.” But to redeem that creation which sprang into being at His word, how much He spake, what wonders He wrought, what hardships He endured, what shame He suffered ! Therefore,

Ps. cxvi. 12. what reward shall I give unto the Lord for all the benefits which He hath done unto me ? In the first creation, He gave me myself ; but in His new creation, He gave me Himself, and by that

Gift restored to me the self that I had lost. Created first, and then restored, I owe Him myself twice over in return for myself. But what have I to offer Him for the gift of Himself? Could I multiply myself a thousandfold, and then give Him all, what would that be in comparison with God?

CHAPTER VI

A Brief Summary

16. Admit that God deserves to be loved very much, yea, boundlessly—because He loved us first, He infinite and we nothing, loved us, miserable sinners, with a love so great and so free. This is why I said at the beginning that the measure of our love to God is to love immeasurably. For since our love is toward God, Who is infinite and immeasurable, how can we bound or limit the love we owe Him? Besides, our love is not a gift, but a debt. And since it is the Godhead Who loves us, Himself boundless, eternal, supreme Love, of Whose greatness there is no end, yea, and His wisdom is infinite, Whose peace passeth all

Rom. v. 8.

Ps. cxlv. 3.

Ps. cxlvii. 5.

Phil. iv. 7.

understanding; since it is He Who loves us, I say, can we think of repaying Him grudgingly? “I will love Thee, O Lord, my Strength. The Lord is my strong rock and my defence: my Saviour, my God, and my might, in Whom I will trust.” He is all that I need, all that I long for. My God and my Help, I will love Thee for Thy great goodness; not so much as I might, surely, but as much as I can. I cannot love Thee as Thou deservest to be loved, for I cannot love Thee more than my own feebleness permits. I will love Thee more when Thou deemest me worthy to receive greater capacity for loving; yet never so perfectly as Thou hast deserved of me. “Thine eyes did see my substance, yet being imperfect; and in Thy book were all my members written.” Yet, Thou recordest in that book all who do what they can, even though they cannot do what they ought. Surely, I have said enough to show

Ps. cxxxix.
16.

how God should be loved, and why.
But who has felt, who can know,
who express how much we should
love Him ?

CHAPTER VII

Of Love toward God not without Reward ; and how the Hunger of Man's Heart cannot be satisfied with Earthly Things

17. And now let us consider what profit we shall have from loving God. Even though our knowledge of this is imperfect, still that is better than to ignore it altogether. I have already said (when it was a question of wherefore and in what manner God should be loved), that there was a double reason constraining us : His right, and our advantage. Having written as best I can, however unworthily, of God's right to be loved, I have still to treat of the recompense which that love brings. For although God should be loved without respect of reward, yet

He wills not to leave love unrewarded. True charity cannot be left destitute,
^{1 Cor. xiii. 5.} even though she is unselfish and seeketh not her own. Love is an affection of the soul, not a contract: it cannot rise from a mere agreement, nor is it so to be gained. It is spontaneous in its origin and impulse; and true love is its own satisfaction. It has its reward; but that reward is the object beloved. For whatever you seem to love, if it is on account of something else, what you do really love is that something else, not the apparent object of desire. S. Paul
^{1 Thess. ii. 9.} did not preach the Gospel that he might earn his bread; he ate that he might be strengthened for his ministry. What he loved was, not bread, but the Gospel. True love does not demand a reward, but it deserves one. Surely, no one offers to pay for love; yet some recompense is due to one who loves, and if his love endure, he will doubtless receive it.

On a lower plane of action, it is the reluctant, not the eager, whom we urge by promises of reward. Who would think of paying a man to do what he was yearning to do already? For instance, no one would hire a hungry man to eat, or a thirsty man to drink, or a mother to nurse her own child? Who would think of bribing a farmer to dress his own vineyard, or to dig about his orchard, or to rebuild his house? So, all the more, one who loves God truly asks no other compensation than God Himself; for if he should demand something else, it would be the prize that he loved, and not God.

18. It is natural for a man to desire what he reckons better than that which he has already, and to be satisfied with nothing which lacks that special quality he misses. Thus, if it is for her beauty that he loves his wife, he will cast longing eyes after a fairer woman. If he is clad in a rich garment, he will covet a costlier

Isa. v. 8.

Hor. Ep. I.
i. 100.

one ; and, no matter how rich he may be, he will envy a man richer than himself. Do we not see people every day, endowed with vast estates, who keep on joining field to field, dreaming of wider boundaries for their lands ? Those who dwell in palaces are ever adding house to house, continually building up and tearing down, remodelling and changing. Men in high place are driven by insatiable ambition to clutch at still greater prizes. And nowhere is there any final satisfaction, because nothing there can be defined as absolutely the best or highest. But it is natural that nothing should content a man's desire except the very best, as he reckons it. Is it not, then, mad folly always to be craving for things which can never quiet our longings, much less satisfy them ? No matter how many such things one has, he is always lusting after what he has not ; never at peace, he sighs for new possessions. Discontented, he spends himself in fruit-

less toil, and finds only weariness in the evanescent and unreal pleasures of the world. In his greediness, he counts all that he has clutched as nothing in comparison with what is beyond his grasp, and loses all pleasure in his actual possessions by longing after what he has not, yet covets. No man can ever hope to own all things. Even the little one does possess is got only with toil, and is held in fear; since each is certain to lose what he hath when God's day, appointed though unrevealed, shall come. But the perverted will struggles towards the ultimate good by devious ways, yearning after satisfaction, yet led astray by vanity and deceived by wickedness. Ah, if you wish to attain to the consummation of all desire, so that nothing unfulfilled will be left, why weary yourself with fruitless efforts, running hither and thither, only to die long before the goal is reached?

19. It is so that these impious ones

wander in a circle, longing after something to gratify their yearnings, yet madly rejecting that which alone can bring them to their desired end, not by exhaustion but by attainment. They weary themselves out in vain travail, without reaching their blessed consummation, because they delight in creatures, not in the Creator. They want to traverse creation, trying all things one by one, rather than think of coming to Him Who is Lord of all. And if their utmost longing were realized, so that they should have all the world for their own, yet without possessing Him Who is the Author of all being, then the same law of their desire would make them contemn what they had, and restlessly seek Him Whom they still lacked, that is, God Himself. Rest is in Him alone. Man knows no peace in the world; but he has no disturbance when he is with God. And so the soul says with confidence, "Whom have I in heaven but

Thee; and there is none upon earth that I desire in comparison of Thee. God is the strength of my heart, and my portion for ever. It is good for me to hold me fast by God, to put my trust in the Lord God." Even by this way one would eventually come to God, if only he might have time to test all lesser goods in turn.

20. But life is too short, strength too feeble, and competitors too many for that course to be practicable. One could never reach the end, though he were to weary himself with the long effort and fruitless toil of testing everything that might seem desirable. It would be far easier and far better to make the assay in imagination rather than in experiment. For the mind is swifter in operation and keener in discrimination than the bodily senses, to this very purpose, that it may go before the sensuous affections so that they may cleave to nothing which the mind has

found worthless. And so it is written,

¹ Thess. v.
21.

"Prove all things: hold fast that which is good." Which is to say, that right judgement should prepare the way for the heart. Otherwise, we may not

Ps. xxiv. 3.

ascend into the hill of the Lord, nor rise up in His holy place. We should have no profit in possessing a rational mind if we were to follow the impulse

² S. Pet. ii.
12.

of the senses, like brute beasts, with no regard at all to reason. Those whom reason does not guide in their course may indeed run, but not in the appointed race-track, neglecting the apostolic counsel,

¹ Cor. ix. 24.

"So run that ye may obtain." For how could they obtain the prize, who put that last of all in their endeavour, and run around after everything else first?

21. But as for the righteous man, it is not so with him. He remembers the condemnation pronounced on the multitude who wander after vanity, who travel the broad way that leads to

^{S. Matt. vii.}
13.

death; and he chooses the King's highway, turning aside neither to the right Num. xx. 17. hand nor to the left, even as the prophet saith, "The way of the just is uprightness." Warned by wholesome counsel, Isa. xxvi. 7. he shuns the perilous road, and heeds the direction which shortens the search, forbidding covetousness and commanding that he sell all that he hath and give S. Matt. xix. 21. to the poor. Blessed, truly, are the poor, for theirs is the kingdom of heaven. S. Matt. v. 3. They which run in a race run all, but 1 Cor. ix. 24. distinction is made among the racers.

"The Lord knoweth the way of the Ps. i. 7. righteous: and the way of the ungodly shall perish." "A small thing that the Ps. xxxvii. 16. righteous hath is better than great riches of the ungodly." Even as the Preacher saith, and the fool discovereth, "He that Eccles. v. 10. loveth silver shall not be satisfied with silver." But Christ saith, "Blessed are S. Matt. v. 6. they which do hunger and thirst after righteousness, for they shall be filled." Righteousness is the natural and essen-

tial food of the soul, which can no more be satisfied by earthly treasures than the hunger of the body can be satisfied by air. If you should see a starving man standing with mouth open to the wind, inhaling draughts of air as if in hope of gratifying his hunger, you would think him lunatic. But it is no less foolish to imagine that the soul can be satisfied with worldly things which only inflate it without feeding it. What have spiritual gifts to do with carnal appetites,
Ps. ciii. 1, 3. or carnal with spiritual? Praise the Lord, O my soul: Who satisfieth thy mouth with good things. He bestows bounty immeasurable; He provokes thee to good, He preserves thee in goodness; He prevents, He sustains, He fills thee. He moves thee to longing, and it is He for Whom thou longest.

22. I have said already, that the motive for loving God is God Himself. And I spoke truly, for He is as well the efficient Cause as the final Object

of our love. He gives the occasion for love, He creates the affection, He brings the desire to good effect. He is such that love to Him is a natural due; and so hope in Him is natural, since our present love would be vain did we not hope to love Him perfectly some day. Our love is prepared and rewarded by His. He loves us first, out of His great tenderness; then we are bound to repay Him with love; and we are permitted to cherish exultant hopes in Him. He is rich unto all that call upon Him, yet Rom. x. 12. He has no gift for them better than Himself. He gives Himself as Prize Gen. xv. 1. and Reward; He is the Refreshment of holy souls, the Ransom of those in captivity. "The Lord is good unto them Lam. iii. 25. that wait for Him." What will He be, then, to those who gain His Presence? But here is a paradox, that no one can seek the Lord who has not already found Him. It is Thy will, O God, to be found, that Thou mayest be sought, Cant. iii. 2,4.

to be sought that Thou mayest the more
Prov. viii. 17. truly be found. But though Thou canst
be sought and found, Thou canst not be
Ps. lxxxviii. forestalled. For if we say, "Early shall
13. my prayer come before Thee," yet doubt-
less all prayer would be lukewarm unless
it was animated by Thine inspiration.

We have spoken of the consummation
of love towards God: now to consider
whence such love begins.

CHAPTER VIII

Of the First Degree of Love, wherein Man loves Self for Self's sake

23. Love is one of the four natural affections, which it is needless to name since every one knows them. And because love is natural, it is only right to love the Author of Nature first of all. Hence comes the first and great commandment, “Thou shalt love the Lord thy God.” But nature is so frail and weak that necessity compels her to love herself first; and this is carnal love, wherewith man loves himself first, and selfishly, as it is written, “That was not first which is spiritual, but that which is natural; and afterward that which is spiritual.” This is not as the precept ordains, but as nature directs: “No man ever yet hated his own flesh.” But -

S. Matt. xxii. 37.
1 Cor. xv. 46.
Eph. v. 29.

S. Matt.
xxii. 39.

Col. iii. 5.

if, as is likely, this same love should grow excessive, and, refusing to be contained within the restraining banks of necessity, should overflow into the fields of voluptuousness, then a command checks the flood, as if by a dyke: "Thou shalt love thy neighbour as thyself." And this is right: for he who shares our nature should share our love, itself the fruit of nature. Wherefore if a man find it a burden, I will not say only to relieve his brother's needs, but to minister to his brother's pleasures, let him mortify those same affections in himself, lest he become a transgressor. He may cherish himself as tenderly as he chooses, if only he remembers to show the very same indulgence to his neighbour. This is the curb of temperance, imposed on thee, O man, by the law of life and conscience, lest thou shouldest follow thine own lusts to destruction, or become enslaved by those

passions which are the enemies of thy true welfare. Far better divide thine enjoyments with thy neighbour than with these enemies. And if, after the counsel of the son of Sirach, thou goest not after thy desires, but refrainest thyself from thine appetites ; if, according to the apostolic precept, having food and raiment thou art therewith content, ^{1 Tim. vi. 8.} then thou wilt find it easy to abstain from fleshly lusts, which war against the soul, and to divide with thy neighbours what thou hast refused to thine own desires. That is a temperate and righteous love which practises self-denial, in order to minister to a brother's necessity. So our selfish love grows truly social, when it includes our neighbours in its circle.

24. But if thou art reduced to want by such benevolence, what then ? What, indeed, except to pray with all confidence unto Him Who giveth to all men liberally and upbraideth not, ^{S. James i. 5.}

Ecclesiasticus
xviii. 30.

¹ S. Peter ii.
ii.

Ps. cxlv. 16. Who openeth His hand and filleth all things living with plenteousness. For doubtless He that giveth to most men more than they need will not fail thee as to the necessities of life,

S. Luke xii. 31. even as He hath promised : " Seek ye the kingdom of God, and all those things shall be added unto you." God freely promises all things needful to those who deny themselves for love of their neighbours ; and to bear the yoke of modesty and sobriety,

Rom. vi. 12 rather than to let sin reign in our mortal body, that is indeed to seek the kingdom of God, and to implore His aid against the tyranny of sin. It is surely justice to share our natural gifts with those who share our nature.

25. But if we are to love our neighbours as we ought, we must have regard to God also : for it is only in God that we can pay that debt of love aright. Now a man cannot love his neighbour in God, except he love God Himself ;

wherefore we must love God first, in order to love our neighbours in Him. This, too, like all good things, is the Lord's doing, that we should love Him, Ps. cxviii.23 for He hath endowed us with the possibility of love. He Who created Nature sustains it: Nature is so constituted that its Maker is its Protector for ever. Without Him Nature could not have begun to be; without Him it could not subsist at all. That we might not be ignorant of this, or vainly attribute to ourselves the beneficence of our Creator, God has determined, in the depths of His wise counsel, that we should be subject to tribulations. So, when man's own strength fails and God comes to his aid, it is meet and right that man, rescued by God's hand, should glorify Him, as it is written: Ps. l. 15. "Call upon Me in the time of trouble; so will I hear thee, and thou shalt praise Me." In such wise, man, animal and carnal by nature, and loving only

himself, begins to love God by reason of
that very self-love; since he learns that
in God he can accomplish all things
S. John xv. 5.
that are good, and that without God he
can do nothing.

CHAPTER IX

Of the Second and Third Degrees of Love

26. So then, in the beginning man loves God, not for God's sake, but for his own. It is something for him to know how little he can do by himself, and how much by God's help, and in that knowledge to order himself rightly towards God, his sure Support. But when tribulation, recurring again and again, constrains him to turn to God for unfailing help, would not even a heart as hard as iron, as cold as marble, be softened by the goodness of such a Saviour, so that he would love God not altogether selfishly, but because He is God? Let frequent troubles drive us to as frequent supplications; and surely, tasting, we must see how gracious the Lord is. Ps. xxxiv. 8. Rom. vii. 18.

S. John iv.
42.

Ps. xxxiv. 8.

Thereupon, His goodness once realized draws us to love Him unselfishly, yet more than our own needs impel us to love Him selfishly: even as the Samaritans told the woman who had announced that it was Christ Who was at the well: "Now we believe, not because of thy saying: for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world." We likewise bear the same witness to our own fleshly nature, saying, "No longer do we love God because of our necessity, but because we have tasted and seen 'how gracious the Lord is.'" Our temporal wants have a speech of their own, proclaiming the benefits they have received from God's favour. Once this is recognized, it will not be hard to fulfil the commandment touching love to our neighbours; for whosoever loves God aright loves all God's creatures. Such love is pure, and finds no burthen in the precept bidding us

purify our souls, in obeying the truth ^{1 S. Peter i.}
_{22.} through the spirit into unfeigned love
of the brethren. Loving as he ought,
he counts that command only just.
Such love is thankworthy, since it is
spontaneous; pure, since it is shown
not in word nor tongue, but in deed ^{1 S. John iii.}
_{16.} and truth; just, since it repays what
it has received. Whoso loves in this
fashion, loves even as he is loved, ^{1 Cor. xiii. 5.}
and seeks no more his own but the
things which are Christ's, even as
Jesus sought not His own welfare,
but ours, or rather ourselves. Such
was the Psalmist's love, when he
sang: "O give thanks unto the ^{Ps. cxviii. 1.}
Lord, for He is gracious." Whoso-
ever praises God for His essential
goodness, and not merely because of
the benefits He has bestowed, does
really love God for God's sake, and not
selfishly. The Psalmist was not speak-
ing of such love when he said: "So ^{Ps. xlix. 18.}
long as thou doest well unto thyself,

men will speak good of thee." The third degree of love, we have now seen, is to love God on His own account solely, because He is God.

CHAPTER X

**Of the Fourth Degree of Love, wherein
Man does not even love Self, save for
God's Sake**

27. How blessed is he who reaches the fourth degree of love, wherein one loves himself only in God! Thy righteousness standeth like the strong moun- Ps. xxxvi. 6. tains, O God! Such love as this is God's hill, in the which it pleaseth Him Ps. lxviii. 16. to dwell. "Who shall ascend into the Ps. xxiv. 3. hill of the Lord?" "O that I had Ps. lv. 6. wings like a dove; for then would I flee away and be at rest." "At Salem is Ps. lxxvi. 2. His tabernacle; and His dwelling in Sion." "Woe is me, that I am con- Ps. cxx. 4. strained to dwell with Mesech!" When shall this flesh and blood, this earthen 2 Cor. iv. 7. vessel which is my soul's tabernacle, attain thereto? When shall my soul,

rapt with divine love, and altogether
Ps. xxxi. 12. self-forgetting, yea, become like a broken
vessel, yearn wholly for God, and, joined
1 Cor. vi. 17. unto the Lord, be one spirit with Him?

Ps. lxxiii. 25. When shall she exclaim, "My flesh and
my heart faileth; but God is the Strength
of my heart, and my Portion for ever." I would count him blessed and holy to
whom such rapture has been vouch-
safed in this mortal life, for even an
instant. To lose thyself, as if thou
wert emptied and lost and swallowed
up in God, is no human love; it is
celestial. But, if sometimes a poor
mortal feels that heavenly joy for a rap-
turous moment, then this wretched life
envies his happiness, the malice of daily
Rom. vii. 24. trifles disturbs him, this body of death
weighs him down, the needs of the flesh
Wis. ix. 15. are imperative, the weakness of corrup-
tion fails him, and, above all, brotherly
love calls him back to duty. Alas! that
voice summons him to re-enter his own
round of existence; and he must even

cry out lamentably, "O Lord, I am Isa. xxxviii.
oppressed; undertake for me"; and ^{14.}
again, "O wretched man that I am! Rom. vii. 24.
who shall deliver me from the body of
this death?"

28. Seeing that the Scripture saith,
God has made all for His own glory, Isa. xliii. 7.
surely His creatures ought to conform
themselves, as much as they can, to His
will. In Him should all our affections
centre, so that in all things we should
seek only to do His will, not to please Rom. xv. 3.
ourselves. And real happiness will
come, not in gratifying our desires, or
in gaining transient pleasures, but in
accomplishing God's Will for us; even
as we pray every day: "Thy Will be S. Matt. vi.
done in earth, as it is in heaven."^{10.}

O chaste and holy love! O sweet
and gracious affection! O pure and
cleansed purpose, throughly washed and
purged from any admixture of selfish-
ness, and sweetened by contact with
the Divine Will! To reach this state

is to become godlike. As a drop of water, poured into wine, loses itself, and takes the colour and savour of wine; or as a bar of iron, heated red-hot, becomes like fire itself, forgetting its own nature; or as the air, radiant with sunbeams, seems not so much to be illuminated as to be light itself; so, in the Saints, all human affections melt away, by some unspeakable transmutation, into the Will of God. For how could God be

¹ Cor. xv.
28.

all in all, if anything merely human remained in man? The substance will endure, but in another beauty, a higher power, a greater glory. When will that be? Who will see, who possess it?

Ps. xlvi. 2. "When shall I come to appear before
Ps. xxvii. 9. the Presence of God?" "My heart

hath talked of Thee, Seek ye My face:
Thy face, Lord, will I seek." Lord,
Ps. xv. 1. thinkest Thou that I, even I, shall see
Thy holy temple?

29. In this life, I think, we cannot fully and perfectly obey that precept,

"Thou shalt love the Lord thy God S. Luke x.
with all thy heart, and with all thy soul,^{27.}
and with all thy strength." For here
the heart must take thought for the
body ; and the soul must energize the
flesh ; and the strength must guard
itself from impairment, and by God's
favour, must seek to increase. It is
therefore impossible to offer up all our
being to God, to yearn altogether for
His face, so long as we must accom-
modate our purposes and aspirations
to these fragile, sickly bodies of ours.
Wherefore the soul may hope to possess
the fourth degree of love, or rather, to
be possessed by it, only when it has
been clothed upon with that spiritual ^{2 Cor. v}
and immortal body, which will be per-
fect, peaceful, lovely, and in everything
wholly subjected to the spirit. And to
this degree no human effort can attain :
it is in God's power to give it to whom
He wills. Then the soul will easily
reach that highest stage, because no

lusts of the flesh will retard its eager
Rev. xxi. 4. entrance into the joy of its Lord, and
no troubles will disturb its peace. May
we not think that the holy Martyrs
enjoyed this grace, in some degree at
least, before they laid down their vic-
torious bodies? Surely, that was im-
measurable strength of love which
enraptured their souls, enabling them
to laugh at fleshly torments and to
yield their lives gladly. But even
though the frightful pain could not
destroy their peace of mind, it must
have impaired somewhat its perfection.

CHAPTER XI

Of the Attainment of this Perfection of Love only at the Resurrection

30. What of the souls already released from their bodies? We believe that they are overwhelmed in that vast sea of eternal light, and of luminous eternity. But no one denies that they still hope and desire to receive their bodies again: whence it is plain that they are not yet wholly transformed, and that something of self remains yet, unsurrendered. Not until death is swallowed up in victory, and perennial light overflows the uttermost bounds of darkness, not until celestial glory clothes our bodies, can our souls be freed entirely from self, and give themselves up to God. For, until then, souls are bound to bodies, if not

2 Cor. v. 4.
1 Cor. xv.
54.
Rev. xxii. 5.
1 Cor. xv.
40.

by a vital connection of sense, still by natural affection ; so that without their bodies they cannot attain to their perfect consummation, nor would they if they could. And, although there is no defect in the soul itself before the restoration of its body, since it has already attained to the highest state of which it is by itself capable, yet the spirit would not yearn for reunion with the flesh, if without the flesh it could be consummated.

Ps. cxvi. 13. And, finally, “right dear in the sight of the Lord is the death of His Saints.” But if their death is precious, what must such a life as theirs be ! No wonder that the body shall seem to add fresh glory to the spirit ; for, though it is weak and mortal, it has availed not a little for mutual help. How truly he spake who said, “All things work together for good to them that love God.” The body is a help to the soul that loves God, even when it is

ill, even when it is dead, and all the more when it is raised again from the dead : for illness is an aid to penitence ; death is the gate of rest ; and the resurrection Rev. xiv. 13. will bring consummation. So, rightly, the soul would not be perfected without the body, since she recognizes that in every condition it has been needful to her good.

31. The flesh, then, is a good and faithful comrade for a good soul : since, even when it is a burthen, it assists ; when the help ceases, the burthen ceases too ; and when once more the assistance begins, there is no longer a burthen. The first state is toilsome, but fruitful ; the second is idle, but not monotonous ; the third is glorious. Hear how the Bridegroom, in Canticles, bids us to this threefold progress : “ Eat, O Cant. v. 1. friends ; drink, yea, drink abundantly, O Beloved.” He offers food to those who are labouring with bodily toil ;

then He calls the resting souls, whose bodies are laid aside, to drink; and, finally, He urges those who have resumed their bodies to drink abundantly. Surely, those He styles "Beloved" must overflow with charity; and that is the difference between them and the others, whom He calls, not "Beloved," but "Friends." Those who yet groan in the body are dear to Him, according to the love that they have; those released from the bonds of the flesh are dearer, because they have become readier and abler to love than hitherto. But, beyond either of these classes are those whom He calls "Beloved": for they have received the second garment, that is, their glorified bodies, so that now nothing of self remains to hinder or disturb them, and they yield themselves eagerly and entirely to loving God. This cannot be so with the others; for the first have the weight of the body to bear, and the second

Rev. xxii. 3.

Wis. ix. 15.

desire the body again with something of selfish expectation.

32. At first, then, the faithful soul eats her bread, but, alas! in the sweat Gen. iii. 19. of her face. Dwelling in the flesh, she walks as yet by faith, which must work 2 Cor. v. 7. through love. As faith without works S. James ii. is dead, so work itself is food for her; ^{17.} even as our Lord saith, "My meat is S. John iv. to do the will of Him that sent Me." ^{34.} When the flesh is laid aside, she eats no more the bread of carefulness, but Ps. cxxvii. 3. is allowed to drink deeply of the wine of love, as if after a repast. But the wine is not yet unmixed; even as Prov. ix. 5. the Bridegroom saith in another place, "I have drunk My wine with My Cant. v. 1. milk." For the soul mixes with the wine of God's love the milk of natural affection, that is, the desire for her body and its glorification. She glows with the wine of holy love which she has drunk; but she is not yet all on fire, for she has tempered the potency

of that wine with milk. The unmixed wine would enrapture the soul, and make her wholly unconscious of self; but here is no such transport, for she is still desirous of her body. When that desire is appeased, when the one lack is supplied, what should hinder her then from yielding herself utterly to God, losing her own likeness, and being made like unto Him? At last

i S. John
iii. 2.

Ps. xxiii. 5.

S. Matt.
xxvi. 29.

Prov. ix. 2.

she attains to that chalice of the Heavenly Wisdom, of which it is written, "My cup shall be full." Now, indeed, she is refreshed with the abundance of the House of God, where all carking, selfish care is done away, and where, for ever safe, she drinks the fruit of the vine, new and pure, with Christ in the Kingdom of His Father.

33. It is Wisdom who spreads this threefold supper where all the repast is love; Wisdom Who feeds the toilers, who gives drink to those that rest, who floods with rapture those that

reign with Christ. Even as, at an earthly banquet, custom and nature serve meat first and then wine, so here. Before death, while we are still in mortal flesh, we eat the labours ^{Ps. cxxviii.}_{2.} of our hands, we swallow with an effort the food so gained; but, after death, we shall begin eagerly to drink in the spiritual life; and, finally, re-united to our bodies, and rejoicing in fulness of delight, we shall be refreshed with immortality. This is what the Bridegroom means when He saith: "Eat, O friends; drink, ^{Cant. v. 1.} yea, drink abundantly, O Beloved." Eat before death; begin to drink after death; drink abundantly after the Resurrection. Rightly are they called Beloved who have drunk abundantly of love; rightly do they drink abundantly who are worthy to be brought to the Marriage Supper of the Lamb, ^{Rev. xix. 9.} eating and drinking at His table in ^{S. Luke}_{xxii. 30.} His kingdom. At that supper, He

- Eph. v. 27. shall present to Himself a glorious Church, not having spot, or wrinkle, or any such thing. Then truly shall He refresh His Beloved; then He shall
- Ps. xxxvi. 8. give them drink of His pleasures, as out of the river. While the Bridegroom clasps the Bride in tender, pure embrace, then the rivers of the flood
- Ps. xlvi. 4. thereof shall make glad the city of God. And this refers to the Son of God Himself.
- S. Luke xii. 37. self, Who will come forth and serve them, even as He hath promised; so
- Ps. lxviii. 3. that in that day, the righteous shall be glad and rejoice before God: they also shall be merry and joyful. Here, indeed, is appeasement, without weariness: here never-quenched thirst for knowledge, without distress; here eternal and infinite desire, which knows no want; here, finally, is that sober inebriation which comes not from drinking new wine but from enjoying God. The fourth degree of love is attained for ever, when we love God
- Acts ii. 13.

only and supremely, when we do not even love ourselves except for God's sake; so that He Himself is the Reward of them that love Him, the ever- Gen. xv. 1.
lasting Reward of an everlasting love.

CHAPTER XII

Of Love: Out of a Letter to the Carthusians

Bernard,
Epist. xi.

34. I remember writing a letter to the holy Carthusian Brethren, wherein I discussed these degrees of love, and spoke of charity in other words, although not in another sense, than here. It may be well to repeat a portion of that letter, since it is easier to copy than to dictate anew.

1 Tim. i. 5.

To love our neighbour's welfare as much as our own : that is true and sincere charity out of a pure heart, and of a good conscience, and of faith unfeigned. Whosoever loves his own prosperity only, is proved thereby not to love good for its own sake, since he loves it on his own account. And so he Ps. cxviii. 1. cannot sing with the Psalmist, "O give

thanks unto the Lord, for He is gracious!" Such a man would praise God, not because He is goodness, but because He has been good to him: he could take to himself the reproach of the same writer, "So long as Thou doest well Ps. xlix. 18,
Vulg. unto him, he will speak good of Thee." One praises God because He is mighty, another because He is gracious, yet another solely because He is essential goodness. The first is a slave, and fears for himself; the second is greedy, desiring further benefits; but the third is a son who honours his Father. He who fears, he who profits, are both concerned about self-interest. Only in the son is that charity which seeketh not her own. 1 Cor. xiii. 5. Wherefore I take this saying, "The Ps. xix. 7. law of the Lord is an undefiled law, converting the soul," to be of charity; because charity alone is able to turn the soul away from love of self and of the world to pure love of God. Neither fear nor self-interest can convert the

S. James i.
17.

soul. They may change the appearance, perhaps even the conduct, but never the object of supreme desire. Sometimes a slave may do God's work ; but because he does not toil voluntarily, he remains in bondage. So, a mercenary may serve God, but because he puts a price on his service, he is en-chained by his own greediness. For where there is self-interest, there is isolation ; and such isolation is like the dark corner of a room, where dust and rust befoul. Fear is the motive which constrains the slave ; greed binds the selfish man, by which he is tempted, when he is drawn away of his own lust, and enticed. But neither fear nor self-interest is undefiled, nor can they convert the soul. Only charity can convert the soul, freeing it from unworthy motives.

35. Next, I call it undefiled, because it never keeps back anything of its own for itself. When a man boasts of

nothing as his very own, surely, all that he has is God's; and what is God's cannot be unclean. The undefiled Law of the Lord is that love which bids men seek not their own, but every man another's wealth. It is called the Law of the Lord as much because He lives in accordance with it as because no man has it except by gift from Him. Nor is it improper to say that even God lives by law, when that law is the Law of Love. For what preserves the glorious and ineffable Unity of the Blessed Trinity, except Love? Charity, the Law of the Lord, joins the Three Persons into the Unity of the Godhead, and unites the Holy Trinity in the bond of peace. Do not suppose me to imply that charity exists as an accidental quality of Deity; for whatever could be conceived of as wanting in the Divine Nature is not God. No, it is the very substance of the Godhead; and my assertion is neither novel nor extra-

Acts x. 15.

1 Cor. x. 24.

Eph. iv. 3

1 S. John iv.
3. ordinary, since S. John says, "God is Love." One may therefore say with truth that Love is at once God, and the gift of God, essential Love imparting the quality of love. Where the word refers to the Giver, it is the name of His very Being; where the gift is meant, it is the name of a quality. Love is the eternal Law whereby the universe was created and is ruled. Since all things are ordered in measure and number and weight, and nothing is left outside the realm of Law, that universal Law cannot itself be without a law, which is Itself. So Love, though it did not create Itself, does surely govern Itself by its own decree.

Wis. xi. 20.

CHAPTER XIII

Of the Law of Self-will and Desire, of Slaves and Hirelings

36. Furthermore, the slave and the hireling have a law, not from the Lord, but of their own contriving ; the one does not love God, the other loves something else more than God. They have a law of their own, not of God, I say ; yet it is subject to the Law of the Lord. For though they can make laws for themselves, they cannot supplant the changeless order of the Eternal Law. Each man is a law unto himself, when he sets up his will against the universal Law, perversely striving to rival his Creator, to be wholly independent, making his will his only law. What a heavy and burdensome yoke upon all the sons of Adam, bowing down our Ps. lxxxviii.
2.

necks, so that our life draweth nigh unto hell! "O wretched man that I am! who shall deliver me from the body of this death?" I am weighed down, I am almost overwhelmed, so that "if the Lord had not helped me, it had not failed but my soul had been put to silence." Job was groaning under this load when he lamented: "Why hast Thou set me as a mark against Thee, so that I am a burden to myself?" He was a burden to himself through the law which was of his own devising: yet he could not escape God's law, for he was set as a mark against God. The eternal law of righteousness ordains that he who will not submit to God's sweet rule shall suffer the bitter tyranny of self: but he who wears the easy yoke and light burden of love will escape the intolerable weight of his own self-will. Wondrously and justly does that eternal law retain rebels in subjection, so that they

Rom vi. 16. S. Matt. xi.
30.

are unable to escape. They are subject to God's power, yet deprived of happiness with Him, unable to dwell with God in light and rest and glory everlasting. O Lord my God, "why ^{Job vii. 21.} dost Thou not pardon my transgression, and take away mine iniquity?" Then, freed from the weight of my own will, I can breathe easily under the light burden of love. I shall not be coerced by fear, nor allured by mercenary desires; for I shall be led by the Spirit of God, that free Spirit whereby Thy sons are led, Which beareth witness with ^{Rom. viii. 16.} my spirit that I am among the children of God. So shall I be under that Law which is Thine; and as Thou art, so shall I be in this world. Whosoever do what the Apostle bids, "Owe no ^{Rom. xiii. 8.} man anything, but to love one another," are doubtless, even in this life, conformed to God's likeness: they are ^{Rom. viii. 29.} neither slaves nor hirelings, but sons.

CHAPTER XIV

Of the Law of the Love of Sons

37. Now the children have their law,
1 Tim. i. 9. even though it is written, "The law is
not made for a righteous man." For it
must be remembered that there is one
law having to do with the spirit of ser-
vitude, given to fear, and another with
the spirit of liberty, given in tenderness.
The children are not constrained by the
first, yet they could not exist without
the second: even as S. Paul writes,
Rom. viii. 15. "Ye have not received the spirit of
bondage again to fear; but ye have
received the spirit of adoption, whereby
we cry, Abba, Father." And again, to
show that that same righteous man was
not under the law, nor yet without law,
1 Cor. ix. 20, 21. he says: "To them that are under the
law, [I became] as under the law, that I

might gain them that are under the law ; to them that are without law, as without law (being not without law to God, but under the law to Christ)." So it is rightly said, not that the righteous do not have a law, nor that they are without the law, but, " The law is not ^{1 Tim. i. 9.} made for a righteous man," that is, it is not imposed on rebels, but freely given to those willingly obedient, by Him Whose goodness established it. Wherefore the Lord saith meekly : " Take My ^{S. Matt. xi. 29.} yoke upon you," which may be paraphrased thus : " I do not force it on you, if ye are reluctant ; but if ye will, ye may bear it. Otherwise it will be weariness, not rest, that ye shall find for your souls."

38. Love is a good and pleasant law ; it is not only easy to bear, but it makes the laws of slaves and hirelings tolerable ; not destroying, but completing them ; as the Lord saith : " I am not ^{S. Matt. v.} come to destroy [the law], but to fulfil." ^{17.}

It tempers the fear of the slave, it regulates the desires of the hireling, it mitigates the severity of each. Love is never without fear, but it is godly fear. Love is never without desire, but it is lawful desire. So love perfects the law of service by infusing devotion; it perfects the law of wages by restraining covetousness. Devotion, mixed with fear, does not destroy it, but purges it. Then the burden of fear, which was intolerable while it was only servile, becomes tolerable; and the fear itself remains ever pure and filial. For, though we read: "Perfect love casteth out fear," we understand by that the suffering which is never absent from servile fear, the cause being put for the effect, as often elsewhere. So, too, self-interest is restrained within due bounds, when love supervenes; for then it rejects evil things altogether, prefers better things to those merely good, and cares for the good only on account of the better. In

¹ S. John
iv. 18.

like manner, by God's grace, it will come about that man will love his body and all things pertaining to his body, for the sake of his soul. He will love his soul for God's sake: and he will love God for Himself alone.

CHAPTER XV

Of the Four Degrees of Love, and of the Blessed State of the Heavenly Fatherland

39. Nevertheless, since we are carnal, and are born of the lust of the flesh, it must be that our desire and our love shall have its beginning in the flesh. But, rightly guided by the grace of God through these degrees, it will have its consummation in the spirit: for that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. And we must bear the image of the earthy first, before we can bear the image of the heavenly. At first, man loves himself for his own sake. That is the flesh, which can appreciate nothing beyond itself. Next, he perceives that he can-

¹ Cor. xv.
46.

¹ Cor. xv.
49.

not exist by himself, and so begins by faith to seek after God, and to love Him as something necessary to his own welfare. That is the second degree, to love God, not for God's sake, but selfishly. But when he has learned to worship God and to seek Him aright, meditating on God, reading God's Word, praying and obeying His Commandments, he comes gradually to know what God is, and finds Him altogether lovely. So, having tasted and seen how gracious Ps. xxxiv. 8. the Lord is, he advances to the third degree, when he loves God, not merely as his Benefactor, but as God. Surely, he must remain long in this state; and I know not whether it would be possible to make further progress in this life to that fourth degree and perfect condition wherein man loves himself solely for God's sake. Let any who have attained so far bear record; I confess it seems beyond my powers. Doubtless it will be reached when the good and faithful

S.Matt. xxv. 31. servant shall have entered into the joy
of his Lord, and been satisfied with
Ps. xxxvi. 8. the plenteousness of God's House. For
then, in wondrous wise, he will forget
himself, and, as if delivered from self,
he will grow wholly God's. Joined
unto the Lord, he will then be one
1 Cor. vi. 17. spirit with Him. This was what the
prophet meant, I think, when he said:
Ps. lxxi. 14. "I will go forth in the strength of the
Lord God: and will make mention of
Thy righteousness only." Surely, he
knew that when he should go forth in
the spiritual strength of the Lord, he
would have been freed from the infir-
mities of the flesh, and would have
nothing carnal to think of, but would
be wholly filled in his spirit with the
righteousness of the Lord.

40. In that day the members of
Christ can say of themselves what
S. Paul testified concerning their
2 Cor. v. 16. Head: "Yea, though we have known
Christ after the flesh, yet now hence-

forth know we Him no more." None shall thereafter know himself after the flesh; for flesh and blood cannot ^{1 Cor. xv. 50.} inherit the Kingdom of God. Not that there will be no true substance of the flesh, but all carnal needs will be taken away, and the love of the flesh will be swallowed up in the love of the spirit, so that our weak human affections will be made divinely strong. Then the net of charity, which, as it is drawn through the great and wide sea, doth not cease to gather every kind of fish, will be drawn to shore; and the bad will be cast away, while only the good will be kept. In this life, the net of all-including love gathers every kind of fish into its wide folds, becoming all things to all men, sharing adversity or prosperity, rejoicing with them that do rejoice, and weeping with them that weep. But when the net is drawn to shore, whatever causes pain will be rejected, like the bad fish,

S. Matt. xiii.
48.

Rom. xii. 15.

while only what is pleasant and joyous will be kept. Do you not recall how

^{2 Cor. xi. 29.} S. Paul said: "Who is weak, and I am not weak? Who is offended, and I burn not?" And yet weakness and offence were far from him. So, too,

^{2 Cor. xii. 21.} he bewailed many which had sinned already, and had not repented, though he was neither the sinner nor the penitent. But there is a city made glad by

^{Ps. xlvi. 4.} the rivers of the flood of grace, and whose gates the Lord loveth more

^{Ps. lxxxvii. 2.} than all the dwellings of Jacob. In it is no place for lamentation over those

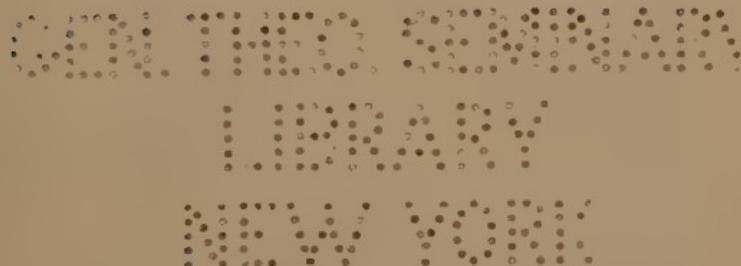
^{S. Matt. xxv. 41.} condemned to everlasting fire, prepared for the devil and his angels. In these earthly dwellings, though men may rejoice in victory, yet they have still other battles to fight, other mortal perils to undergo. But in the heavenly

Fatherland, no sorrow nor sadness can enter: as it is written, "The habitation of all rejoicing ones is in Thee"; and again, "Everlasting joy shall be unto

^{Ps. lxxxvii. 7, Vulg.}

^{Isa. lxi. 7.}

them." Nor could they recall things piteous, for then they will make mention of God's righteousness only. Ps. lxxi. 16. Accordingly, there will be no need for the exercise of compassion, for Rev. xxi. 4. no misery will be there to inspire pity.



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